Infinite: some of them are actualities working to
produce or occasion a new actuality, some are
possibles that are near to the pre-existent actuals
and in a way included in their aggregate; but there
•can intervene always new possibilities that suddenly
become dynamic potentials and add themselves to
the nexus, and behind all are imperatives or an
imperative which these possibilities are labouring
to actualise. Moreover, out of the same nexus of
forces different results are possible; what will come
out of them is determined by a sanction which was
no doubt waiting and ready all the time but seems
to come in rapidly to intervene and alter everything,
a decisive divine imperative. All this our reason
cannot grasp because it is the instrument of an
ignorance with a very limited vision and a small
stock of accumulated and not always very certain
or reliable knowledge and because too it has no
means of direct awareness; for this is the difference
between intuition and intellect, that intuition is
born of a direct awareness while intellect is an
indirect action of a knowledge which constructs
itself with difficulty out of the unknown from signs
and indications and gathered data. But what is not

evident to our reason and senses, is self-evident to
the Infinite Consciousness, and, if there is a Will of
the Infinite, it must be a Will that acts in this full
knowledge and is the perfect spontaneous result of
a total self-evidence. It is neither a hampered
evolutionary Force bound by what it has evolved
nor an imaginative Will acting in the void upon a